CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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THE APPEAL, AND CHRISTIAN INTELLIGENCER.

As we like our readers to see both sides of the question, as far as is convenient, we are induced to 'inflict upon their Christian ears' the following article, published in the Christian Intelligencer, of the 5th inst., called forth by Br. Thomas' Appeal, and which we alluded to in our last. It will be seen that it is followed by '*Another Friendly Letter to the Editors of the Christian Intelligencer*,' from Br. Thomas. Our readers will undoubtedly agree with us that the Intelligencer article is a most singular production. But here it is. P.

"For the Christian Intelligencer.

UNIVERSALISM.

An appeal to the Public, signed by Abel C. Thomas, has been put into my hands, and as I am one of those whom he misrepresents, I have deemed it proper to present you a few remarks upon that paper—only premising that I know not Mr. Thomas, nor his occupation, residence, &c. except as they are detailed in this appeal.

Some time ago, a pamphlet was received at the office or the Christian Intelligencer, containing 213 questions replete with blasphemy and infidelity.—Where it came from, or who was the author, was equally unknown. accompanying it was a taunting defiance to any person to answer it. I glanced the first two or three questions over, and wrote the following notice.

"*To Correspondents.* The letter of I. has been received, with the pamphlet enclosed—and in reply, we hereby offer I. to write 213 answers to A. C. T's 213 questions, if he will pay for the printing of them; and we also assure him that they shall be short, pithy, and scriptural."

After maturely examining the 213 questions, I informed the Agent, that the replies would be too long for a newspaper discussion; that I did not conceive it would be proper to make the Christian Intelligencer a medium to scatter such poison among the churches; and that I could not consent to notice them in that form. Here ended the whole of my concern in the matter. I know not who wrote the article in the Intelligencer of August 24; and as to making others responsible for my individual opinions, it would be absurd. In reference to the conversations between the Agent and the Universalists, I know nothing.

Leaving therefore, as the Apostle Paul says, the things behind, let us take hold of present affairs. I never heard until I saw the appeal, that there was an offer made to print 1000 copies of the answers in pamphlet form, and also in the Christian Messenger; and if I had been apprized of that fact, it would have been of no importance, when coupled with the absurd condition, that they were to come out under the sanction of the Editors of the Christian Intelligencer. That exaction of itself was preposterous, because it is self-evident, that if there are 15 or 20 editors,* a fact, of which I was totally ignorant, until I saw the Universalist's appeal; no 15 or 20 men in the world can be found, who would agree to sanction as individuals, every sentiment or paragraph which might be written upon the Universalist Unitarian controversy.

I also conceive that the author of the appeal is rather too sensitive. An anonymous pamphlet was transmitted to the office of the Christian Intelligencer, and a critic says of it, equally unconscious and careless who the author is, or where he resides; it is 'the production of a weak mind, but of a heart gigantic in wickedness'—that 'the author is a cold blooded infidel,' and his 213 questions contain 'ribaldry, contempt of christianity, blasphemy and revolting moral pollution.' Now the author of those questions says, that the writer of those remarks 'uttered certain hard speeches against his moral and christian character,' and says that he could procure ample redress by appealing to the laws of the land. In reply, I confidently assure him, that '*there is no cause of action*,' and that for a critic in the public journals to say of any anonymous work, it is replete with blasphemy, and the author is an Infidel, is no slander. And more, that to say of those 213 questions, that they are impious in principle and irreligious in tendency, although the author has had the hardihood to acknowledge his 'ribaldry and contempt of Christianity' is not to speak 'evil of things we understand not,' nor to 'utter hard speeches against his moral and christian character.' Of his moral character, and of him, I know nothing; but I am confident, that any man who declares his belief in the principles implied in those 213 questions, and yet pretends to be a Christian, and to have faith in divine revelation, is either devil-deceived, or a hypocrite; and if that is slander, it can only be so according to the abominable dogma of the old canon-law, 'the greater the truth, the greater the libel.'

The author of the 213 questions very frequently uses the term Brethren! if he means by it that we all are members of the human family, I admit its propriety; but if he adopts it as implying any Christian relation, I deny the brotherhood.

Having thus disposed of all the *rubbish*, I proceed to notice a paragraph which requires a distinct reply. The author of the Appeal asks—'How comes it that you publicly pledged yourselves to furnish 213 short, pithy, and scriptural answers to the essence of silliness and wickedness?' Because having read only a few questions of the first page, I supposed that all the rest were susceptible of an equally concise reply. He asks again—'How comes it that you did not perceive the revolting blasphemy and moral pollution of the questions, until the fulfilment of your PUBLIC pledge was demanded?' I repeat the statement: my only objection was this—I could not, and even now do not, admit the propriety of publishing in the Christian Intelligencer those 213 questions, and thus inflicting the delusions of Universalism and the blasphemy of Humanitarians upon the ears of the members of the Reformed Dutch Church; but an answer to the 213 questions to be published in another form was never refused by me. Hence the complaint is irrelevant, and must have originated in a misunderstanding among some of the parties.

I still maintain the declaration of others, that 'there is no difficulty in answering every one of them—but some of them would require a column, or nearly so, to answer'—and it is proper to inform the '*crooked* Unitarian Universalists,' that individually I shall oppose the insertion in the Intelligencer of 200 columns of matter expressly to counteract the blasphemous scoffing of men who deny the existence of the Adversary of souls, the unspeakable malignity of sin, the necessity of the atonement, and the unimpeachable rectitude of God's government.

I am aware that the sole object of the author of the Questions is notoriety; and that the Universalists hope for more opportunities to proselyte, by enlarging the circle of their pestiferous efforts. Still, when men, as the apostle Paul observes, 1 Tim. iv. 2, 'speak lies in hypocrisy,' it is sometimes necessary to expose their departure from Gospel truth.

I have not seen the 213 questions since the publication in August; and consequently remember very little of their contents; and can now form no adequate idea, either of their treachery, or the space and time which would be requisite succintly to reply to them—but thus much I will engage; if the author of the appeal will contract to print 1000 copies of my answers to the 213 questions, in pamphlet form, that the manuscript shall be prepared with all convenient dispatch; it being understood that the writer alone of the answers, will be responsible for its contents, and that no other person shall be amenable either for the opinions or statements which may be introduced. STANDFAST."

* The above intimation is an error of the Universalist Reporter. I never said to Mr. Price, that there were 15 or 20 Editors; but informed him, in conformity with the standing notice of the paper, that the Intelligencer was under the direction of an Association of Gentlemen.

Agent of the Christian Intelligencer.

ANOTHER FRIENDLY LETTER,

To the Editors of the N. Y. Christian Intelligencer

Brethren—I find in your paper of the 5th inst., a communication entitled 'UNIVERSALISM,' with the signature of '*Standfast*.' There are certain passages in that article which I think proper to notice; and I have concluded that my remarks should be addressed to *you*; 1st. Because my controversy, in relation to the '213 Questions without Answers,' is with the *Editors of the Christian Intelligencer*—inasmuch as the *public pledge* to answer those questions was an *editorial* article; 2d. Because the article that induced my 'Appeal to the Public,' also appeared in the *Editorial* columns of the Intelligencer; 3d. Because I wish to obtain some information, touching the propriety of transferring the *editorial responsibility* of your paper to a *correspondent*; and 4th. Because I do not feel myself required, under existing circumstances, to enter the lists of controversy with an anonymous correspondent. So soon as 'Standfast' thinks best, on suitable reflection, to appear in his original character—viz. as one of the *Editors* of the Intelligencer—he will of course consider himself addressed in this Friendly Letter, in common with yourselves.

Perhaps it would be well for us, first of all, to understand each other, in relation to the *transfer of editorial responsibility* above referred to. The *pledge* to furnish 'short, pithy and scriptural' replies to the 213 Questions, was an *editorial* article; and the article that called out the Appeal. also appeared in the *editorial* columns. I wish you to keep these facts in remembrance.

And now let me ask you, why you do not attempt the defence of your own doings? Why transfer the responsibility to an anonymous correspondent? There is something wrong, brethren; there is something wrong.

And there is also some mystery in the matter. I really hope, for the credit of religion, that it will *not* prove to be "the mystery of iniquity." Your *correspondent* avows himself the author of the notice '*to correspondents!*'—even of the *editorial* notice that contained the pledge to answer the questions! Am I to understand by this, that the person who now signs himself 'Standfast,' *was* one of the editors of the Intelligencer on the 5th of August last? and that he has since vacated one of the 15 or 20 editorial chairs? If he was *not* one of the editors on the date mentioned, why was he allowed to figure in the editorial columns? If he *was* one of the editors *then*, and is so still, why does he *now* appear as a *correspondent*? Has it been thought best, on the whole, to *transfer* the *editorial responsibility* of the Intelligencer, to the shoulders of an anonymous correspondent?

I am sorry that necessity is laid upon me to ask these *crooked* questions—but conscience would pronounce a wo upon me, were I to flinch from the performance of my duty. And the public sense of propriety will unquestionably pronounce a wo upon *you*, in case you do not furnish very *straight* answers.

I might here drop the subject, and say nothing more about it, until you appear, *as Editors*, in vindication of your conduct, as such—but I choose to address you still further, inasmuch as you have allowed an anonymous correspondent officiously to interfere in matters that concern the *Editors* alone.

And I begin by certifying you, that the pamphlet, entitled '213 Questions without Answers,' was *not* an anonymous production. If you will examine the last page, you will find the initials 'A. C. T.' appended to the questions, followed by the annunciation, '*Published by* A. C. THOMAS, *Philadelphia*.'

2. In order that you may not be in the dark in relation to my 'occupation,' &c. I beg leave to inform you, that I am a public advocate of 'the glorious Gospel of the blessed God;' and that, as such, I am Pastor of the 1st Universalist Society in Philadelphia.

3. You have not yet prohibited me from addressing you as *brethren*. And though your correspondent, so far as himself is concerned, has thought proper to 'deny the brotherhood,' still, 'Have we not all one Father?' Yea, Lord—'Doubtless thou art our Father, though Abraham be ignorant of us, and [Dutch Reformed] Israel acknowledge us not. Thou, O Lord, art our Father, our Redeemer.' Isa. lxiii, 16. Although 'Standfast' denies all 'Christian relation,'—(perhaps because I am a *sinner*)—still let us ever pray, '*Our* Father . . , . . forgive us our *sins*.'

4. Your correspondent bases his assurance that 'there is no cause of action,' on two assumptions: 1st. That the pamphlet was *anonymous*—which is an error; and 2d. That the strictures contained nothing against my character, which is equally an error. Is it nothing to say of a minister of the Gospel, that he is 'a cold blooded infidel,' and by implication 'a hired blasphemer?' Is it nothing to say that his heart is 'giganfic in wickedness,' and that he has 'no faith in Divine revelation?' Men may express themselves as they please, concerning the *sentiments* of others—but they are not allowed to assail the *characters* of their neighbors. But as I said in the Appeal, I submit the matter to the judgment of an enlightened Christian community; and I may add, that if they will sanction your procedure in this affair—so be it.

5. Your correspondent has made sweeping work with the Universalist denomination. He appears confident, 'that any man who declares his belief in the principles implied in those 213 Questions, and yet pretends to be a Christian, & to have faith in Divine revelation, is either devil-deceived, or a hypocrite.' Now, brethren, I ask you, whether, as men and christians, you can seriously approve this sweeping clause? Are you willing to endorse the declaration, that every Universalist is either '*devil-deceived* or *a hypocrite*?' Look around you in the community—cast your eyes on the Universalists of your acquaintance—call to mind the acknowledgment of our opposers, that there are half a million of Universalists in the United States—then put your hand on your heart, and say, '*Every one of them is either devil-deceived, or a hypocrite.*' Can you do it? Surely, brethren, surely you could not have perused the communication of 'Standfast' before it appeared in print.

6. Your correspondent accounts it 'blasphemous scoffing' to 'deny the existence of the Adversary of souls.' He means by this Adversary, or personal evil being, an angel *who sinned in heaven*, and became a Devil. Now if you will point out a passage of Scripture which says, 'Thou shalt believe in a Devil,' or 'I believe in a Devil'—then I will instantly receive the 'faith of Devils'—I will 'believe and tremble.' And I will unite in the declaration of your correspondent, that he who denies the existence of the Devil, is guilty of 'blasphemous scoffing.' Universalists believe in the existence of all the Devils that the Scriptures acknowledge—and in no more. They ho d to the 'malignity of sin,' as set forth in the Bible; they believe, too, that 'where sin abounded, grace did *much more* abound;' and that the Devil and all his works shall be destroyed. Rom. v, 20, Heb. ii, 14, 1 John iii, 8. And we also 'joy in God through our Lord Jesus Christ, by whom *we* have now received the atonement;' for 'God was in Christ reconciling *the world* unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.' Rom. v, 11, 2 Cor. v, 19. We believe, too, in 'the *unimpeachable* rectitude of God's government;' and in the fullness of our joy we can exclaim, 'The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof.' 'Alleluia, for the Lord God Omnipotent reigneth!'

7. Your correspondent says, that 'the author [of the 213 Questions] has had the hardihood to acknowledge his ribaldry and contempt of Christianity.' If he means by this, that I acknowledged having felt or expressed the least 'ribaldry or contempt of Christianity' he has wofully transgressed the ninth commandment. It is not necessary for me to assure the Christian public, that I am in heart and mind what I profess to be—a Christian—in theory at least. As to *practice*, I am aware of my short-comings; and can sincerely smite my breast, and say, 'God be merciful to me a sinner.' But if 'Standfast' simply means that I have acknowledged myself as the author of the 213 Questions, I need only to state in reply, that this acknowledgment appeared on the pamphlet as it came from the press.

8. Your correspondent assigns as the reason why "you publicly pledged yourselves to furnish 213 short, pithy and scriptural answers to 'the essence of silliness and wickedness'"—that 'having read only a few questions of the first page,' he 'supposed that all the rest were susceptible of an equally concise reply.' All I have to observe on this point, is this: 'He that answereth [or pledges himself to answer] a matter before he heareth [or readeth] it, it is folly and shame unto him,' Prov. xviii, 13. It is *folly* unto him, because he thus 'goeth to the correction of the stocks;' and it is *shame* unto him, because by judging in darkness, he is himself condemned, and 'falleth into the ditch.'

9. I have a desire to receive some information from you, concerning what you have said about not publishing the 213 Questions in the columns of the Intelligencer. In the article that called out the Appeal, you write as follows:—'We cannot inflict upon the Christian ears of our readers, the 213 Questions of the Unitarian Universalists. . . . . We are guided solely by respect to the Christian feelings of our readers. . . . . We cannot put in our columns, the essence of silliness. . . . . We cannot spread out on our pages, the blasphemy and revolting moral pollution of his 213 Questions,' &c.

In perfect keeping with these *editorial* asseverations, your *correspondent* says, *he* would not consent to 'make the Intelligencer a medium to scatter such poison,' &c. Passing by your anonymous correspondent's assumption of *editorial authority*, as also his labored attempt to transfer to himself the *editorial responsibility* of the Intelligencer—I wish to inquire why you have harped so much upon your unwillingness to publish the 213 Questions?

Here let me remark, 1st. That your editorial pledge to answer the questions, did not countenance *even a hope*, that the Intelligencer would ever contain another word on the subject. The condition of the pledge was, 'if he will pay the expense of printing them,' that is, the answers—which were to be 'short, pithy and scriptural.' 2d. On the occasion of my *first* interview with your agent, he informed me expressly, that you would not publish the 213 Questions in the Intelligencer, on *any* terms. This I then considered a settled point, and said nothing more about it.

Now, brethren, let me ask you a few questions. I ask them in the spirit of candor and love. Had you ever the most remote idea of giving publicity to the 213 Questions, through the columns of the Intelligencer? When you wrote the pledge, (for I hold the *editors* responsible for *editorial* articles,) when you wrote the pledge, did you intend to publish the answers in your own columns? If you reply in the *negative*, you acknowledge that all your parade of words about your unwillingness to publish the Questions and Answers in the Intelligencer, is altogether out of place—altogether irrelevant to the subject—and only calculated to mislead the public mind in relation to the matter.

And I advise you to be cautious how you reply in the *affirmative*—for, besides legitimate inference from the face of the pledge, your agent informed me, in the presence of Mr. Price, on the occasion of our *third* interview, that he had seen the writer of the editorial pledge, and that the answers would be furnished on the condition impliedly stated in the pledge—viz. that they should be printed in pamphlet form.

10. And this brings me to notice a point, that I would gladly pass over, in the article of your correspondent. He says, 'An answer to the 213 Questions, to be published in another form, was never refused by me.'

Now, brethren, I wish it to be distinctly understood, that I KNOW NOT your correspondent *as* a correspondent. My controversy is with the *Editors* of the Intelligencer. To you this Friendly Letter is addressed; and you may rest assured, that I should not thus have noticed the communication of 'Standfast,' had you not attempted to transfer the editorial responsibility of your columns to the shoulders of an anonymous correspondent. I have determined to *know no man among you, as a correspondent*; but only as an *Editor* of the Intelligencer. I recognize the *Editors* as a party to this controversy; but in any other character, '*I know you not.*'

And here allow me distinctly to state, that *the Editor* who wrote the pledge, *did* refuse to give the answers 'to be published in another form,' or he was not faithfully reported by your agent.

On the occasion of my third interview, (above referred to,) your agent informed me in the presence of Mr. Price, that he had made known my proposal [to publish the answers in the Christian Messenger] to the writer of the pledge, and that the answers would be furnished on condition that they should be published in pamphlet form. I then pledged myself to publish 1000 copies, and it was agreed that Mr. Price should call the following afternoon to learn when the MS. of the answers would be ready. As to the result of the matter, I refer to the certificates of Messrs. Price and Boyden, appended to this letter. You will learn therefrom, that the writer of the *Editorial pledge* DID refuse to give the answers 'to be published in another form.' 'In the mouth of two or three witnesses shall every word be established.'

11. Your correspondent, (who seems *exceedingly* desirous to relieve the *Editors* from an unpleasant Editorial responsibility,) says that 'the exaction,' viz. that the answers 'were to come out under the sanction of the Editors of the Intelligencer,' was 'of itself *preposterous*,' an 'absurd condition.' Brethren, do you endorse this opinion? The PLEDGE to furnish 213 'short, pithy and scriptural' answers, was an EDITORIAL article; and was it 'absurd' and 'preposterous' to require that the answers, *in fulfilment of the pledge*, should come out under the *same* sanction? Let an enlightened community yield a reply.

12. As you, in your editorial capacity, have at least winked, (not to say connived) at your correspondent's plan of transferring to himself the editorial responsibility of your columns, I may be allowed to notice his proposal to furnish answers to the Questions. First of all, then, let it be remembered, that my controversy is *not* with an anonymous *correspondent*, but with *the Editors of the Christian Intelligencer*. You voluntarily pledged yourselves, in your editorial capacity, to furnish 213 'short, pithy and scriptural' answers to 'A. C. T's 213 Questions, if he will pay for the printing of them.' I am ready to fulfil the conditions; are *you* ready to redeem your pledge? I will not accept the responsibility of an anonymous correspondent. I will not agree to the transfer of editorial responsibility in *any* shape. My controversy is with the *Editors*; with *you*, brethren, and with you alone. I care not who writes the answers; only let them appear, as I have a right to require, under the editorial sanction of the Christian Intelligencer. I repeat it: I

am ready to fulfil the conditions; are *you* ready to redeem your pledge?

I do not feel free to conclude this Friendly Letter without making an offer and presenting a request. And I do not see how you can make up your minds to refuse to accept the offer or to grant the request. All Christians profess to be in search of truth, and they are wont to declare their conviction, that truth has nothing to fear so long as reason is left free to combat error. Hearken to the offer, and then to the request.

1st. We respectfully offer you the use of *four* columns of the Christian Messenger, each No., for the space of one year; provided, (1) That your articles shall be either in defence of your own doctrines or in respectful opposition to Universalism; and (2) That your articles shall appear under the editorial sanction of the New York Christian Intelligencer.

2d. We respectfully request the use of one column per week of the Christian Intelligencer, for the space of one year. Our articles will come out under the editorial sanction of the Christian Messenger; and they shall be either in respectful examination of your doctrines or in defence of Universalism.

In drawing this letter to a close, I beg leave to assure you, that my feelings toward you have undergone no change. If I know my own heart, I cherish none but the most friendly and affectionate emotions toward yourselves or your correspondent. And though we differ in sentiment, I trust we shall ever be found 'endeavoring to keep the unity of the spirit in the bonds of peace.' Respectfully, &c.

ABEL C. THOMAS.

N. B. Your agent says he 'never said to Mr. Price, that there were 15 or 20 Editors' to the Christian Intelligencer. I know not what he has said, or has *not* said to *Mr. Price;* but this much I know, that your agent said to *me*, in the *presence* of Mr. Price, that there *were* 15 *or* 20 *editors* to the Christian Intelligencer. See the certificate of Mr. Price, in confirmation of this statement. A. C. T.

To all whom it may concern—This is to certify, That on Friday Aug. 9th, I called at the office of the Christian Intelligencer, with Abel C. Thomas, who introduced himself as the author of the pamphlet entitled "213 Questions without answers," and stated that having seen their notice "To Correspondents," of Aug. 3d, he had called to say, if the Answers would be furnished as there specified, they should be published in the Christian Messenger; and farther observed, that he should be willing to pay a handsome consideration to have the Questions and Answers appear in the Intelligencer. (He was here interrupted by the Agent, or Editor, or whatever office the gentleman in attendance sustains, with the declaration, "they cannot go there.") Mr. Thomas rejoined, that they should be inserted in the Messenger at all events, if furnished. He was told that the proposition would be made known to the writer of the article "To Correspondents." It was immediately asked whether the article was not *editorial*, and it was answered in the affirmative, coupled with an observation that the Intelligencer was edited by an association of persons, and the individua writer must be seen. The writer's name was asked, but refused. It was further asked, whether the answers would come under the sanction of an editor of the Christian Intelligencer, and was answered, I believe, in these precise words, or those very near them, *O yes—you need not be at all afraid of the responsibility.* Mr. Thomas was to call the next afternoon, but from other engagements did not attend him myself. On Monday afternoon accompanied him again, when he was informed that the individual declined giving the answers, for the Messenger, but if Mr. Thomas was disposed to comply with the conditions implied in the original notice, that of publishing them in pamphlet form, he was ready to furnish them. Mr. Thomas at once pledged himself to have 1000 copies printed and circulated immediately, provided they were furnished in accordance with the public pledge, "short, pithy and scriptural," and desired to know when he might call for them. He was informed, the individual must first be seen, and it was mutually arranged that I should call the next afternoon, for the desired information. On Tuesday afternoon I again called, and was told by the gentleman in attendance, that he had just received a line from the writer of the notice, and he declined giving the answers, *in toto*, or *altogether*. On desiring the reason, I was answered in the following, or very similar language. "The writer says on sitting down to a re-examination of the Questions, he finds some of them will require a column, or nearly so, to answer them, and he cannot attend to them; and for this reason he declines." I then observed, "This then settles the business wholly." And it was replied, "yes, he declines having any thing farther to do with it." The same individual was in attendance at each time I called. P. PRICE.

To all whom it may concern—This is to certify, that I have this day called at the office of the Chr. Intelligencer in company with P. Price, whose object was to ascertain *when* the promised reply to 213 Questions by A. C. T. might be had—that on the inquiry being made by P. P. the Editor of the Intelligencer made the following reply, "I received a letter from the gentleman who wrote the article, this morning, he declines answering the 'questions' altogether. He said on sitting down and reviewing them, he found that some of them would require a whole column. He will have nothing more to do with it." J. BOYDEN, Jr.

New York, Aug. 13th, 1833.

To all whom it may concern—This is to certify, that the Agent or Editor of the Christian Intelligencer, stated to Mr. Thomas in my hearing, that the Intelligencer was edited by an Association of Gentlemen, and in reply to some further observations in the case, did say distinctly, *that there were some 15 or 20 in the Association, ministers and laymen.* P. PRICE.

New York, Oct. 14th, 1833.

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For the Christian Messenger.

Messrs. Editors—I notice in the Chr. Intelligencer a remark that the pamphlet entitled 213 Questions received at that office, was accompanied by a 'taunting defiance to any one to answer it,' and as I am the writer of the note, I hereby enclose a copy of it, preserved at the time, which I believe is verbatim. By it your readers can judge of the degree of 'defiance' which it breathed. J.

NEW-YORK, July 24th, 1833.

Mr. Editor—Sir: The pamphlet which accompanies this has had an extensive circulation, and by many it is regarded unanswerable, without rejecting the doctrine of endless misery. If the 213 Questions (which are very plain) can be answered without acknowledging the doctrine of Universalism, I doubt not that it will prevent many from embracing that sentiment. It is strongly suspected by many that the advocates of endless torment are afraid to enter the controversial field with their opponents. If the sentiments of Universalists are false the sooner their arguments are met and answered the better. It may rescue many from a fatal error. Will you, sir, as a philantropist give the pamphlet a prayerful perusal and answer it. J.

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We cannot forego the opportunity of just calling the attention of the reader to some of the admirable consistencies in the article of the *anonymous editor* of the Intelligencer, ('Standfast.') In his third paragraph he says, 'after MATURELY examining the 213 Questions, I informed the Agent,' &c. Then in the eighth paragraph of his article, he assigns as a reason for giving the pledge, that 'having read ONLY A FEW QUESTIONS OF THE FIRST PAGE,' he 'supposed that all the rest were susceptible of an equally concise reply.' In the one case he had *maturely* examined, and in the next breath, he had read *only a few on the first page.* And, as if to remove all doubt of the gross treachery in his memory, in his last paragraph he says he has 'not seen the Questions since the publication in August!' Again, in his sixth paragraph, he is 'confident that any man who declares his belief in the principles implied in the Questions, and yet pretends to be a Christian, &c. is either devil-deceived or a hypocrite,' and in his last paragraph, he acknowledges that he has not seen the Questions 'since the publication in August, and consequently remembers *very little* of their contents, and can form no *adequate idea of their treachery,*' &c. A most *righteous* judge truly. We should hardly have looked for as great discrepencies, though it were in one disposed to play off the edge of the 'Jerusalem blade,' *even in a Catholic warfare!*

FOR THE CHRISTIAN MESSENGER.

Eight new "Questions without Answers."

Specially addressed to Br. I. D. Williamson of Albany.

1. Are you not the Author of the Resolution of the H. R. A. passing *censure* upon a writer of a communication in the "Religious Inquirer" touching the moral character of N. Smith?

2d. Did you not *know* at the time you penned said Resolution and obtained its passage on the part of said Association who was the Author of the charge preferred against N. Smith?

3d. Had you not in your possession the names of several *witnesses* to the truth of the statements made by "A Universalist" as well as the endorsement of the publisher and Editors of the Religious Inquirer as to the credibility of their correspondent—when you offered the resolution aforesaid?

4th. Were you not well assured also at the time that N. Smith was perfectly satisfied as to the name and residence of his Assailant?

5th. With all this knowledge and testimony was it "consistent with the principles of Christianity" for you to reject the same and pass a *vote* of *censure* upon the individual in question?

6th. Would it not have looked better for you to have called *first* on the witnesses named by him and found them unable to prove his statement before you had recourse to the *whitewashing* expedient of a public resolve?

7th. Whence did the H. R. A. derive their authority to cite "a Universalist" before their *inquisitorial* committee to answer *truly* whether he has not heretofore *lied* in regard to ☞ Rev. "N. Smith."

8th. And what *torture* have the H. R. A. in their wisdom devised for extracting from a "Universalist" the evidence of the truth of his charges, "*if he has any*," in the case in question—provided he adds to his present default a "*contempt of court?*"

When these questions are well and truly answered, the *trio* of worthy Bishops appointed on this inquisitorial service, may hear again from "A UNIVERSALIST."

HERALD OF FREEDOM.

The second vol. of this work, which was published under the title of *Herald of Freedom* and *Gospel Witness*, closed on Wednesday, 9th inst. It is announced that the first number of the third vol. will be issued Wednesday, 16th under the original title of "*Herald of Freedom.*" We have not room now to comply with the request of publishing the prospectus entire. The Editor says, that "the Herald will, as it ever has been, be the unwavering advocate of free unadulterated democracy, and a supporter of the Present General Administration—it will advocate the cause of no particular religious sect, but will faithfully protect sincere Christians of every denomination, and as faithfully expose HYPOCRICY and all manner of frauds and iniquity practised under the holy garb of religion.—Against all unholy scenes of *Fanaticism* it will ever raise its voice, and from it "the '*Church* and *State' party* may never expect any 'quarter.'" "Its columns will be ever open to all well written articles on any subject of interest to the public."

Letters and communications to be addressed, (post paid) 'P. T. Barnum, Bethel, Connecticut.' P. T. BARNUM, Editor and Proprietor.

[The following should have accompanied the minutes of the General Convention, last week, but was crowded out.]

CONSTITUTION.

The Constitution of the General Convention of Universalists shall be so amended as to stand as follows—

Art. 1. This Convention shall be denominated, THE GENERAL CONVENTION OF UNIVERSALISTS IN THE UNITED STATES.

2. The Convention shall be constituted of four clerical and six lay delegates from each State Convention now existing, or hereafter to be organized within the United States, which shall approve of this Constitution, and signify the same to this body.

3. This Convention shall meet annually at such time and place as shall have been designated at a previous meeting.

4. The objects of the Convention shall be to concentrate the interests of the denomination in the United States: communicate useful information on all subjects connected with such interests; to promote ministerial intercourse and fellowship among the brethren, and to subserve the great interests of the cause of Gospel truth at large.

5. It shall be the duty of each State Convention becoming a member of this General Convention to appoint the number of the clerical and lay delegates required by this Constitution, and to transmit to this body information respecting the condition and prospects of the denomination within its limits; and when such delegation cannot attend personally, such information shall be forwarded by epistle.

6. This Convention disclaims all authority over or right of inteference with the regulations of any State Convention or Minor Association, and will only exercise the privilege of *advising* the adoption of such measures and regulations as in their opinion shall be best adapted to the promotion of the general good of the cause.

7. The officers of the General Convention shall be a standing Clerk, whose duty it shall be to keep a faithful record of all the proceedings of this body, who shall hold his office until another is appointed; there shall also be annually chosen a Moderator to preside in the Council, a Clerk to keep a record of the proceedings of the session, who shall furnish a copy to the standing Clerk, and such other officers shall be appointed as shall be judged necessary.

8. Any alterations of this Constitution shall be proposed at an annual session, and if passed, they shall be published; and if adopted at the next annual session, they shall become a part of the Constitution.

I. D. WILLIAMSON, *Chairman.*

CIRCULAR.

To the several State Conventions of Universalists within the United States, together with the various Associations in fellowship with such Conventions; to all Churches and Societies of like precious faith; and to every individual who believeth in the name of the Lord Jesus Christ, and trusteth 'in the living God, who is the Savior of all men.' The General Convention of Universalists sendeth Christian salutation in the Lord.

Beloved in the Lord—With deep and sincere gratitude to Almighty God, we once more address you in Christian love and fellowship. At no period, since the rise of our denomination in America, have we had greater cause of felicitation to ourselves as a religious body, and of devout thankfulness to the giver of all good than at the present; and at no time have we had greater reason to respond the pious language of the royal Psalmist, 'The Lord hath done great things for us, whereof we are glad.' It is only sixty-three years the present month since he who was emphatically called the PROMULGATOR OF GOOD TIDINGS, the venerated MURRAY, first landed on the shores of America. For some years his was a solitary voice, proclaiming 'the grace of God that bringeth salvation to all men' through our wide extended country. But the arm of Jehovah sustained him; and the spirit of the Most High urged him forward, and directed his steps and labors. Forty eight years ago, on the 14th of this month, the first general meeting of our denomination was holden, at Oxford, Mass. and the foundation of this Convention laid. But, what was their condition? and what their prospects? We have the names of only two ministers, and five laymen, representing five societies, although it is said a few delegates from other societies were present on that occasion. At this meeting a 'Charter of Compact,' by which Universalists should henceforth be known as a separate denomination of Christians, was agreed on, and subsequently adopted by many of the societies then in existence. Until this time, therefore, our denomination was without a name; and with almost the whole moral and physical power of the country, and the long-established and deeply rooted prejudices of the community at large combined against them, prospects of success, or even of any considerable increase, must have been small indeed. But their trust was not in an arm of flesh; and that all-gracious Being in whom they confided was pleased to bless their labors most abundantly, until we have seen fulfilled the prediction of the prophet of old, saying, 'The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.' Truly they *have rejoiced abundantly*, 'even with joy and singing,' and they *have seen* 'the glory of the Lord, and the excellency of our God.'

At the annual session of this body, holden at Winchester, N. H. in 1803, a 'Profession of Belief,' which was to remain unaltered, was adopted. The Convention also, at that time, adopted a Constitution for its future government. This Constitution although at that time, adapted to the condition and wants of the denomination has been found, subsequently, to be defective. Our doctrine has spread, with an unparalleled rapidity, through the whole country. The North and the South, the East and the West have felt and acknowledged its genial influence; and where, at the period before mentioned, *tens* embraced the faith 'once delivered unto the saints,' *thousands* are now rejoicing in its illimitable hopes. *Then*, the whole denomination in America could be accommodated with one annual meeting; *now* it is found necessary to orgnaize State Conventions, with a greater or less number of minor Associations, in several of the states in the Union. Maine, New Hampshire, Vermont, Connecticut, New York, Pennsylvania, Ohio, and South Carolina have each a State Convention, independent of, but in fellowship with, the General Convention. At every succeeding session, for six years past, attempts have been made to re-organize this body, or so to amend its Constitution that it should be adapted to the present condition and growing interests of the order; and at each annual session some approximation to this desirable object has been made. But, as, in the adoption of all important measures, where the interests of great numbers are to be affected, different opinions will prevail, even among those who have the same object in view, we have endeavored to proceed with caution; and, as a necessary consequence, our progress has been slow. We have, however, as it is confidently believed and hoped, now surmounted all the obstacles which have hitherto impeded our progress; and we enjoy the high satisfaction of presenting to you a revised Constitution, for the future regulation of this body, which received the unanimous consent of the whole council; and so far as we could ascertain, the cordial approbation of every friend of our cause present.

In adopting the Constitution now presented for the consideration, and we trust approbation, of the Universalists public, regard was had to the feelings and wishes of the brethren in different parts of the country, and who were not directly represented in Council so far as these could be ascertained; and we indulge an ardent hope that our exertions to reconcile the interests and feelings of our denomination at large will not prove to have been made in vain. We regretted the necessary absence from our Council of some of the fathers in our Israel, whose wholesome advice we have been accustomed to hear, and whose counsels, matured by long experience, have hitherto guided us in our deliberations; but we have the satisfaction of knowing that the leading measures which are adopted, are in accordance with the opinions and desires they have heretofore expressed on this subject; and we hope they will not have cause, on this account, to regret their absence, or to blame their younger brethren for their want of experience, or for their zeal in the cause which we all equally love.

According to the arrangement contemplated by the Constitution now adopted, all churches and societies will be hereafter directly represented in the Association within whose territorial limits they are located; Associations will be represented in State Conventions; and State Conventions in the General Convention. By this arrangement, all statistical and other important information can be obtained by the General Convention, by means of minor Conventions and Associations; and by this body it can be extended throughout the whole denomination. By being, in this manner, informed of the condition of the cause, and the necessities of the brethren, in all parts of the country, they will be able to give such advice as their wisdom and experience shall dictate, and to render such assistance as shall be within their power; and thus, in a still greater degree than has ever yet been done, shall we be able to extend the knowledge and the influence of that heavenly religion which breathes unmingled peace on earth and good will from God to all the children of men.

Brethren, we sincerely invite, and confidently expect, the cordial co-operation of *all* who love the cause of eternal truth, and of a world's emancipation from the thraldom of sin and error. Let us be up and doing; for, notwithstanding much has already been done, much *very much*, yet remains to be done. Fields, already white for the harvest, await our labors. Other fields, won from the possession of the enemy, require cultivation. Many waste places need building up. Our borders are enlarged, and it therefore becomes necessary that we strengthen our stakes, as well as lengthen our cords. While we confidently trust in the 'Lord of the harvest' to raise up, qualify, and send forth more 'laborers into the harvest,' let us remember that supineness, indifference, and lukewarmness, do not become us, who are already engaged in the vineyard of our blessed Master. Let no difference of opinion on subjects of minor importance, weaken our bond of union. Let us rally all our energies to the support of truth and the advancement of our common cause; and with love to God and our fellow-men in our hearts, with immortality and unfading glory for a ransomed world constantly in view, and with SALVATION inscribed on our banners, our march will continue to be *onward*, and the victory sure.

Per Order. WARREN SKINNER.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK, AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, OCTOBER 19, 1833.

THIRD VOLUME.

One number more completes the present volume of the Messenger. May we look for a speedy and united effort of Patrons to enable us to open the 3d vol. with a handsome increase of subscribers? We have assurances of assistance from several valuable writers, and doubt not we shall be able to much enhance the interest of the forthcoming vol. It is becoming somewhat fashionable to offer *Premiums* for subscribers, but we frankly acknowledge our inability to do more than what we have ever proffered to responsible agents (10 per cent.) We should be rejoiced were our establishment in a situation to justify more than this, and when it will furnish us our own support we may begin to talk about awarding premiums.

We earnestly request each of our present subscribers, who feel an interest in the prosperity of a paper of this kind, in this City, to use their best exertions to give us at least one more subscriber, and thereby strengthen our hands in the arduous undertaking we have engaged in.

We shall send the first number of vol. 3 to all of our present subscribers, (except such as we discontinue, for arrearages,) and shall consider them subscribers for the 3d vol. unless the paper is immediately returned with their name and residence on the margin, directed "*Christian Messenger, Printer, New-York.*"

Agents and others will please favor us with as early returns as possible, that we may be able to regulate the extent of our edition.

LETTERS TO THE REV. DR. BROWNLEE--NO. XXI.

Rev. and Dear Sir—

Your next argument to prove that punishment is *not disciplinary* is stated thus,

"6. The sacred scriptures plainly teach that this world is the only place of hope. Job viii, 13, "The hypocrite's hope shall perish;" Prov. xi, 7, "When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth;" Prov. xiv, 32, "The wicked is driven away in his wickedness, but the righteous hath hope in his death;" Eccles. ix, 4, "For to him that is joined to all the living there is hope, &c."'

Had you troubled yourself to ask, What are the hopes and expectations of the *unjust, wicked,* and *hypocrites?* you could hardly have adduced these passages in proof "that this world is the only place of hope." Nothing can be more evident than the fact that the hopes and expectations of such are confined to this world, to its gains, honors and pleasures. The inspired writers have repeatedly affirmed that uch hopes shall perish. But does this prove that this world is the only place of hope—that christian hopes must be commenced and perfected here below? If so, then the fate of the millions and millions of the heathen is sealed for an eternity of wo! Look again at the scriptures you have quoted, and you cannot but perceive that they have no reference to the subject to which you apply them.—Take the last for instance, in connexion with its context. "For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not any thing: neither have they any more a reward: for the memory of them is forgotten: also their love and their hatred, and their envy is now perished." To pretend that such language proves that "this world is the only place of hope" is an insult to common sense. It equally proves that there is no future world at all, and that "the dead know not any thing," and never shall! You go on in your quotations,

"Is. xxxviii, 18, "The grave cannot praise thee; death cannot celebrate thee; they that go down to the pit cannot hope for thy truth." 2 Cor. vi, 2, "*Now* is the accepted time; behold, *now* is the day of salvation;" and the whole tenor of scripture is of the same import. In Eccles. ix, it is said, "there is no work—no wisdom in the grave." By "wisdom" is evidently meant the religion of the heart, and by "work," the "working out of the salvation of the soul." Now hear the words of the wise man, "Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

In relation to the passage in 2 Cor. I need only remark that it is wholly foreign to the purpose for which you quote it. In Is. xlix, 8, we read, "Thus saith the Lord, In an acceptable time have I heard thee; and in a day of salvation have I succored thee, and I will preserve thee and give thee for a covenant of the people," &c. This was evidently spoken of Christ. Paul, beseeching his Corinthian brethren not to receive the grace of God in vain, quotes this language of prophecy, and adds "now is the accepted time, behold, now is the day of salvation." As if he had said "Christ, the mediator of a better covenant is *now* come—and the gospel day so long foretold is *now* arrived." To apply it as you do is to pervert the passage. The quotations from Is. and Eccles. are still more unfortunate, for if they prove any thing to your purpose, they prove infinitely too much. They prove that there is *no future state,* or least that the good as well as the bad cannot there praise God, and that there is no work nor device, nor knowledge, nor wisdom with either in the grave. Your exposition of the words *work* and *wisdom* is truly ridiculous, and savors infinitely more of a zeal for the mastery than for the truth. In some men I could excuse it on the score of ignorance, but really I did not anticipate it from you.—No one can read the passages without observing that what is said, is said in general terms, and applies as well to the righteous as the wicked. Indeed that from Is. is the language of the good and pious Hezekiah in relation to himself. "Thou hast in thy love to my soul" says he, "delivered it from the pit of corruption: for thou hast cast all my sins behind my back. For the grave cannot praise thee, &c. The living, the living, he shall praise thee as I do this day." Ah, little thought that pious man that his words should now be quoted by a learned Doctor to prove that this world is the only place of hope. But you have one proof more. You say,

"In Heb. x, 28, 29, speaking in reference to a future state, the apostle says, "if he that despised Moses' Law died without mercy under two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God," &c. Here is a punishment unspeakably *sorer* awaiting the impenitent than that of the culprit under Moses' Law. But the punishment of the criminal by that law was a *dreadful death.* This could not be for his *benefit*; it was not *disciplinary*—Much less can this "*sorer* punishment" after death be disciplinary, or for his real benefit or good. No criticism can extract any other meaning out of this."

I will suggest two or three assumptions here which I must ask you to *prove* before you claim the argument. You assert that the apostle was here "speaking in reference to a future state." This is not true; so far from it, the whole context shows that he was speaking of things belonging wholly to this world, and perhaps exclusively to the Jews. You also assume that because a *sorer* punishment awaited the despiser of Christ, than of Moses, it must necessarily be *vindictive* in its character and *endless* in its duration. This is in perfect keeping with your general method. But, sir, are you aware of no *sorer* punishment in this world than simple death, whether it be by *sword* or by *stoning,* or even by *fire* from heaven, or an *engulphing* in the earth? Our Savior clearly foretold a time then at hand when there was to be "GREAT TRIBULATION, *such as was not from the beginning of the world to this time, no, nor ever shall be.*" It was to this time beyond all successful debate that the apostle alluded. See the immediate context where he speaks of "the day approaching," or as Dr. Clarke and others understand it, "the time in which God would come and pour out his judgments on the Jewish nation." Suppose, sir, that the apostle intended in the passage under consideration to assert that the despiser of Jesus Christ should suffer a vindictive and endless punishment, and can you believe it possible for him to have employed language so utterly incompetent to his purpose. "He that despised Moses' law died without mercy under two or three witnesses; of *how much sorer punishment,* suppose ye, he shall be thought worthy?" &c. I am astonished at your bold and reckless assertion that "no criticism can extract any other meaning out of this" than what you have given. But enough. You have not proved and you cannot prove your position that "this world is the only place of hope."

Your seventh and last argument to prove that punishment is *not* disciplinary is stated thus,

"7. The representation given by Universalists of the character of the Supreme Being and of the abode of the blessed is altogether different from the views of Christians on this subject. What estimate should we form of a ruler who should appoint to a high office and assign a distinguished residence to a thief or a murderer? Yet their doctrine represents God as saying to every atrocious character who comes before him, "*Well done good and faithful servant,* enter into the joy *of your Lord!*" Such a heaven and the presence of such a being are not an object of desire to the people of the most High. Such a character would disgrace the worst of our magistrates; the turning loose and applauding such atrocious characters, with us, would turn community into a kind of hell!'

I am unwilling to charge you, Dr. Brownlee, with deliberate falsehood and misrepresentation in the language above. What you have here said however, is both *false* and *slanderous,* and you knew it to be so when you uttered it, or you should blush for your ignorance of the doctrine against which you were warring. I repeat it, what you have here said is *totally and unqualifiedly false,* and I shall expect you as a *Christian* and a *gentleman* publicly to retract it or prove it true. Had you said, "the representations given by Universalists, of the character of the Supreme being, is different from that given by

Limitarians," there would have been some propriety and too much truth in the remark. Universalists represent God as "the God of the spirits of all flesh," as the father of the human race, who is "the Savior of all men." They represent him as "The Lord, the Lord God merciful and gracious, * * *, and that will by no means clear the guilty;" in fine, as a "just God and a Savior," who "though he cause grief, yet will he have compassion, according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men," and who chastens us "for our profit that we might be partakers of his holiness." If those whom you are pleased to call "*christians*" believe in a God different from this, I have only to say, he is not the God of the Bible. "Their rock is not as our rock even our enemies themselves being judges. For their vine is the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter; their wine is the poison of dragons, and the cruel venom of asps."

Perhaps, in justice to you, I ought here to give the substance of your *original* illustrations of "the Universalist's God." It may tend to throw light on what is reported above. I may not retain your exact words, but you always have the privilege to correct errors.

"Suppose, some great personage to be seated upon a throne as judge and rewarder of men. A man, caught in the act of stealing, is brought before him to receive his sentence. The judge says, Oh poor man, I will give him *one* stripe, then take, clothe and feed him. I shall have a vacancy for him soon: he will make a good *officer*. A murderer is brought up, who is stained in the blood of millions. He was caught just after he had murdered his wife and children, and was about to plunge a dagger into his own heart. What shall be done with him? Oh, says the judge, he is *a most unfortunate* man. I will give him THREE stripes, and let him stand aside till there is a vacancy; he will make a MOST EXCELLENT JUDGE. This is the atrocious character of the Universalist's God!"

I sincerely hope, Dr. Brownlee, that in all this you merit no severer charge than that of speaking evil of things which you understand not, but I fear, I sadly fear that there was "the leaven of malice" here. For you afterwards, as we are informed in the Christian Intelligencer,

—— "Stated in eloquent language, the dangerous nature and tendency of the doctrine of Universalism. Like the father of lies, it would induce men to believe "ye shall not surely die." *If its principles universally prevailed, the obligations of an oath would not be felt, civil society would be unhinged, and the world be assimilated to the dwelling place of devils, and condemned spirits!*"

This is eloquent certainly, and infinitely more *false* than eloquent. Can you, Dr. Brownlee, soberly and as before God, affirm this to be your deliberate conviction and belief? Look about you and tell me if among Universalists with whom you are acquainted there is such a total want of principle as you here ascribe to them? Go to the records of crime, go to the States prisons, nay, go to the history of the Church written in blood, and then tell me!

While in the way of quotations I may as well give the following veracious anecdote which you told with admirable grace and much to the edification and pious *amusement* of your *Limitarian* auditors.

"A Universalist preacher went to a village on the west side of the North River and asked permission to preach in the school-house. An aged Presbyterian elder, to whom application was made, said, yes, we will give him a hearing. He and his neighbors were well taught in the creed and catechism. The Universalist delivered his message. He then addressed his audience in order to ascertain whether they wished him to make another appointment.—There was a solemn pause for five minutes, when this aged elder arose and remarked that, *If the doctrine they had heard were* TRUE, *there was no need of preaching, and if it was* FALSE, *they had heard* LIES *enough already!*"

This anecdote would have been vastly better, and *just as true* had you altered it a trifle and related it in the following manner.

"A Calvanist preacher of the Dutch Reformed Church went to a village and asked permission to preach in the school-house. An aged christian to whom the application was made said, Yes, we will give him a hearing. This aged man and his neighbors were well instructed in the doctrines of the *Bible*. The preacher delivered his message; in effect, that all men were hell-deserving sinners, and that God had from eternity *elected* a part to salvation, and *reprobated* the remainder; and that the elect would be saved in spite of sin and Satan, while the non-elect must be damned eternally, do what they could; and that every *gospel* sermon, such as they were then hearing, to which they turned a deaf ear, and every offer of mercy, such as through him God was then making, which they spurned, would only sink them deeper and deeper in hell! &c. He then addressed his audience to know whether they wished him to make another appointment—There was a pause for five minutes, when the aged christian arose and said, *If the doctrine which we have now heard be* TRUE *there is no need of* PREACHING, *since it can do the* ELECT *no good, but will prove an unspeakable curse to the* REPROBATES; *if it be not true you have told lies and calumniated God, our heavenly Father, enough already!*"

Your anecdote, sir, pointed as it may seem, is an unfortunate one for a Calvinist. The only force which it possesses, lies in the absurd position that if Universalism is true there is no need of preaching it. What an idea! It seems to me if Universalism is true it is the very reason, why it should be preached and believed. The contrary assumption may pass off with the prejudiced and unthinking, but to the candid and reflecting its gross absurdity is manifest.

Once more. You have repeatedly asserted that Satan first preached Universalism in the garden of Eden, when he said, "Ye shall not surely die."—This too, with much of the vulgar slang in which you indulge, will pass among the rabble as capital argument. But look at the subject one moment.—God said, "*In the day thou eatest thereof thou shalt surely die.*" You and other Limitarians contend that the *death* here threatened is *eternal death* or *endless misery*. Satan, on the contrary, said, "*Ye shall not surely die.*" Man did eat, and now who spoke the truth, God or the father of lies? On your hypothesis, sir, and I speak it reverently, the declaration of the father of lies was verified by the result, and God's word was found false. For man did not die an eternal death *on the day* he ate of the forbidden fruit and that is what God had most solemnly threatened. Beware, sir, lest you be found in the company, and preaching the doctrine, of Satan. Universalists believe that God spoke the truth, and that he literally performed all that he threatened. You do not. Nay, you believe and preach that notwithstanding men deserve endless misery and are threatened with it, they yet, the *elect* especially, "shall not surely die." Here I cannot refrain from quoting your own language as reported in your last Lecture.

"The penalty of God's law implies a declation that he will punish the impenitent through *all eternity*. "In the day thou eatest thereof thou shalt surely die." * * As certainly as man has incurred the penalty, and as certainly as God is true to His word, will that penalty fall on the head of the guilty. * * If God who uttered this penalty, before all heaven and earth should yet never inflict it, according to his inimitable word and assurance; then the God of spotless purity and truth—O, revolting impiety—stands forth before heaven and earth, *a convicted liar.* * * The penalty can never be set aside."

After all this, you believe that yourself and the elect shall escape this awful penalty, and thus make *the Devil's falsehood*, an eternal and divine truth!—while "the God of spotless purity and truth—Oh, revolting impiety—stands forth before heaven and earth *a convicted liar.*" You can now see who charges God with falsehood. See to it, Dr. Brownlee, the sin lieth at your own door.

Respectfully, yours &c.
T. J. SAWYER.

Rev. W. C. BROWNLEE. D. D.

ANOTHER POPULAR STORY,

As true as usual.

We copy the following veracious anecdote from a late No. of the Christian Advocate & Journal, the Methodist paper of this city.

"OUR NEIGHBOR at the corner related to us the following incident: Mr. —— was informed that the Universalists would have a meeting at —— on —— day, and he was challenged to go. Accordingly he embarked on board the steamboat whose captain had challenged him. The Universalist minister was on board, and an argument soon ensued between him and the passenger to the meeting. As it grew warmer, the minister vehemently asserted his favorite doctrine of universal redemption, and no hell hereafter. Just at this time a man, so drunk that he could scarcely walk, reeled up to the minister, and patting him on the shoulder exclaimed, 'Ay, that 's the doctrine; give me this doctrine for ever.' The effect was electrical."

We may here just premise, that *drunken* men *may* advocate *Universalism*, as well as *Methodism* or any other limitarian sentiment; and we acknowledge, with regret, that we have seen instances with both, when individuals were evidently advocating their respective views, under the influence of a *wrong* 'spirit.' But in relation to the story above, we have now merely to remark—*It is utterly false.* We are acquainted with the source from whence it originated, and call upon the Editors of the Advocate & Journal to prove it *true*, or else in justice to Universalists, *publicly* to retract it. *Eds. Christ. Mess.*

MINUTES

Of the proceedings of the Philadelphia Association of Universalists, for 1833.

The Philadelphia Association convened in the borough of Allentown, on Wednesday, October 2d, and organized a Council by appointing

JACOB GROSH, of Marietta, *Moderator.*
JOHN K. WRIGHT, of Reading, *Clerk.*

1. Opened the Council by uniting in a hymn of praise to our Heavenly Father.

2. The minutes of the last Session were read.

3. Brs. J. Grosh, Charles H. Williams, and Isaac Sell, were appointed a committee to arrange the order of public services.

4. Brs. Myers, Moore, and Wright, (layman,) were appointed a committee to receive requests for Letters of Fellowship.

5. The Committee to receive requests for Fellowship reported in favor of granting a Letter to Br. Samuel Longenecker, of Womelsdorf. Their report was unanimously adopted.

6. The Constitution of this Association, being under consideration, a substitute was offered, adopted, and ordered to be published.

7. Voted, That Br. Asher Moore be appointed to

deliver the annual discourse before the next Session of this Association.

8. Voted, That Br. Moore be appointed to prepare the minutes for publication, and accompany the same with a Circular Letter.

9. Voted, That when this Association adjourn, it adjourn to meet at York, Pa. on the last Saturday and following Sunday in October, 1834.

After uniting in hymn of praise, the Association adjourned. JACOB GROSH, *Moderator.*
JOHN K. WRIGHT, *Clerk.*

ORDER OF PUBLIC SERVICES.

Wednesday Morning.

Sermon, by Br. A. Moore, Zech. vii, 9, 10.

Afternoon.

Sermon, by Br. S. Longenecker, (German,) Col. iii, 25.

Evening.

Annual Sermon, by Br. Myers, Jeremiah ix, 24.
2d Sermon, by Br. A. C. Thomas, Rom. iv, 20.

Thursday morning.

Sermon, by Br. A. C. Thomas. Micah vi, 8.

Afternoon.

Sermon, by Br. Myers, (German,) Gal. iii, 28.
At 5 o'clock, (in the Market-house.)
Sermon, by Br. Thomas, Rev. xiv, 6.

Evening.

1st. Sermon, by Br. A. Moore, Heb. ii, 3.
2d. Sermon, by Br. A. C. Thomas, Acts xvii, 18.

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CONSTITUTION.

I. This body shall be known by the title of "*The Philadelphia Association* of *Universalists.*"

II. All clergymen of good standing in the order, and all acknowledged Universalists, shall be entitled to sit as members of the council.

III. This Association may grant Letters of Fellowship or confer Ordination. And this Association may withdraw Fellowship, should circumstances render it necessary or expedient.

IV. This Association shall meet at such time and place as may be agreed on at the preceding session, and it shall require a unanimous vote to adjourn the council to any place out of Pennsylvania.

V. A Moderator, (who shall be a layman,) and a Clerk, shall be chosen at each session, to exercise the duties of similar officers for the time being. And a Standing Clerk shall be chosen, whose duty it shall be to record the minutes of the Association, in a book provided for that purpose.

VI. The business of the Council shall always be transacted publicly.

VII. Such committees may be appointed as may be deemed necessary or advisable.

VIII. The order of public services shall be arranged by a committee.

IX. This constitution may be altered or annulled, by a vote of two-thirds of the members of the council present.

CIRCULAR LETTER.

To all who love the Lord Jesus Christ, "The Philadelphia Association" sendeth this Christian salutation:

Dearly Beloved Brethren—Once more has the good Providence of God blessed us with a season of joy and rejoicing. Our hearts were made to beat high with emotions of love and gratitude to the Author of all good, for having again permitted us to enjoy the inestimable pleasure of proclaiming that truth which maketh free, and that blessed gospel which shall be good news to all the children of humanity.

A large concourse of the people of Allentown attended our meetings, and the most profound attention was given to the testimony delivered. And our fervent prayer is, that He, who alone can give the needed increase, will crown with abundant success, our humble labors of love in that place.

The utmost harmony and good feeling prevailed in our council; and I trust, we all *realized* "how good and how pleasant it is for brethren to dwell together in unity." And although we were few in number, we were "strong in the faith, giving glory to God."

The good which must necessarily accrue from the meetings of our Associations and Conventions, is incalculable.

The principal object which we, in this part of the country, have in view, in these meetings, is, the dissemination and propagation of that doctrine which we love. Hence we remove from one place to another; and always endeavor to meet where "the everlasting gospel" is the least known, and where the most good can be accomplished by means of the public ministration of "the good word of God."

The next meeting of our Association will be holden, as will be perceived by looking over the proceedings of the Council, in York, Penn.

Brethren, we look forward with confident hope and joyful anticipation, to the time when all the creeds and commandments of men, together with every "*perverted gospel*," shall pass away; when "all shall know the Lord from the least even unto the greatest;" and when all shall learn cheerful and willing obedience to the moral requirements of the gospel of Christ. Amen. Per Order.

ASHER MOORE.

Philadelphia, 12th Oct. 1833.

BR. PRICE—I see by the last *Utica Magazine* which I have received, that Br. Skinner has condescended to reply to a former communication of mine in the Messenger touching the proceedings of the Pennsylvania Convention. I have now only to remark that I regret much that Br. S. should have exhibited so little *fairness* and *candor* in the article referred to. He seems to exult considerably that I have *admitted* the *charge*, made by him previously, of getting up much "talk and *noise*" on the subject of Test Resolutions, simply because I thought proper to reply to his remarks so directly pointed at myself, as one of the "Pennsylvania brethren" who had been concerned in the discussion of the subject. Br. Skinner cannot I think deny that his reference in that *sneer* was in part to the writer, and hence the reason of my reply—but because I did reply I cannot see the *legitimacy* of his conclusion that I have *admitted* the charge in the *odious sense* in which he evidently designed it to be received.

There is one *fact* however which has just leaked out—that goes to prove that the "talk and noise" which has been made on this subject has had a special good effect. I allude to the *failure* of the H. River Association at their late meeting to have a note passed commendatory of their former Test Resolution, and the *hushing* up of the matter by withholding the proceedings from the regular minutes of that body! I would congratulate our brethren generally on account of these symptoms of returning reason on the part of the H. R. A. were it not for the "Theological school" *mania* which seems to have afflicted them so sorely at their late session. Perhaps a little more "talk and noise" will complete the cure of the malady before the lapse of another twelvemonth!

Lest, however, Br. Skinner should imagine I wish to "quarrel" with him, I must conclude for the present. As ever, thine, &c.

L. F. W. A.

MESSRS EDITORS.—I have now by me a volume of Calvin's sermons, printed in the year 1574, 260 years ago. In his Ninth Sermon, on the 2d chapter of Job, he quotes the 9th verse of the chapter thus—"And his wife said vnto him dost thou yet hold thy singlesse, *blisse* God and die.'

Now as Calvin, at that time, says Job's Wife said *bless*, why do our late editions have it *curse?*

Yours, A. G.

Oysterponds, L. I. 22d Sept. 1833.

"The Lexicons" says Parkhurst, (See his Hebrew Lexicon on the word *Barach*, have absurdly and contrary to the authority of ancient versions given to this verb the sense of *cursing* in the following passages." He then quotes, 1 Kings xxi, 10, 13, Job i, 5, 11, and Job ii, 5, 9, and shows, I think conclusively, that in all of them the common meaning *bless* is far better than *curse*. On the passage referred to by our correspondent, he thus writes, "At ver. 9, his [Job,] wife says to him, '*Dost thou retain thy integrity*, thy regard for the true God, *blessing the Aleim* [God] *and dying*, or *even to death?*'" This rendering is also given by Gesenius in his Hebrew and Chaldee Lexicon, and by Dr. John Mason Good by whom "its propriety is confirmed by various examples," says Horne, "in his accurate and elegant version of the book of Job." Although several popular Elglish Commentators have understood the passage as given in our common version, the rendering of Parkhurst is beyond controversy the best, as it is at least very doubtful whether the word, *Barach* ever means *to curse*, and as *bless* is here particularly much more consistent with the context. S.

A HINT.

We this week inclose Bills to a considerable amount against delinquent subscribers. We hope it will be a sufficient *hint* that we want money, and that we shall not long be compelled to *want* what is justly due us. P.

TO CORRESPONDENTS.

Z. G. is received. We have hardly had time to glance at it. We will take the earliest opportunity for an examination.

'Anti-Pharisee' will excuse our seeming inattention to him. Our time has been so completely occupied that we have not been able to give him an examination.

MARRIED,

In this city on the evening of the 10th inst. by Rev. T. J. Sawyer, Mr. Philip Griffin and Miss Antoinette Hay. On the evening of the 12th, by the same, Mr. Jacob Vincent and Miss Mary Applegate.

DIED,

In this city on the 15th inst. after a short but distressing illness, Mr. Warren S. Shattuck, of the firm of V. P. & W. S. Shattuck, aged 25 years. He has left a wife and two small children to mourn the loss of a kind husband and an affectionate father. May the God of all grace sanctify this dispensation of his providence to the hearts of the bereaved, and to all called to mourn the deceased. S.

RELIGIOUS NOTICE.

Ev. S. J. Hillyer will preach the 3d Sunday in Oct. at Saugatuck, in the morning, at the school house near Bishop's Factory, in Norwalk, in the afternoon, and at New-Canaan in the evening.

Br. Henry Roberts, of Rochester, will preach in Rondout, on the 2d Sunday in Nov. commencing at half past ten A. M. at Peekskill Tuesday evening 12th, and at Sing-Sing, Thursday evening 14th.

Br. Bullard will preach in Walton, Sunday Oct. 27th forenoon and afternoon, and at Hamden in the evening.

Periodicals for Sale.

Seven volumes of the Gospel Herald, edited by H. Fitz—1 vol. Olive Branch—1 vol. Gospel Herald, edited by T. Fisk, and 1 vol. Christian Messenger, all bound and in good order, can be had VERY LOW, on immediate application, at this office.

Oct. 19th, 1833.

[The following interesting Sketch we copy from the Hartford Religious Inquirer. The initials will readily be recognized as those of Miss *J. H. Kinney*, the author of the "Extempore Lines" in our last. The female Universalist cannot but rejoice in so able and zealous an advocate, (from her own sex,) of doctrines dear to her heart.]

TRIUMPHS OF UNIVERSALISM

I was well acquainted with Alice Seabury.—She was young, amiable and beautiful; but she was unfortunate. The hand of fate had ever seemed ready to mar her brightest hopes, and cloud the horizon of all her earthly prospects with the gloom of adversity. The ice of indifference from one near and dear, came first to curdle the warm outporings of the heart's strong affections, and ere her wounded feelings recovered their wonted tone, the finger of insidious disease had imparted its consuming influence to the forms of her small, but choice circle of relatives; and Father and Mother, Brother and Sister, yielding to the gradual, but sure ravages of decay, were gathered one after another to the burying grounds, until the stricken one beheld herself standing as it were, alone in the world, with no hope but heaven, no friend but her heavenly Father. Yet was no rebellious murmur ever heard to fall from her lips, for 'an angel had appeared unto her, strengthening her,' and though her cup of affliction had overflown with the worm-wood and gall, still was the dove-like voice of that 'peace which passeth understanding' alive at her heart, and she was enabled to say while her pale lips pressed the chastening rod, 'even so Father, for so it seemeth good in thy sight.'

But the work of the spoiler was not finished. The hour was at had when the voice of Alice Seabury would cease to impart its enlivening tones to the social band. The pastor of the village church observed each 'first day,' with increasing solicitude, that the place of the sweetest singer in the choir was vacant: and many a tearful eye was seen at the Sabbath school when another was called upon to take charge of the little class, which she had so long watched over with all the care and tenderness of an affectionate sister. The fair mourner had, indeed, left the world, but it was not because society no longer possessed attractions for her broken spirit. With all her soul's desolation, she would willingly have lived on in the sweet hope of again blessing, and being blest. But her long nights of tedious restlessness, the craving appetite, she felt for—she knew not what, her incessant fits of sighing, and the deeply caustic sensation at her fluttering heart, told, but too plainly, that the foe of the family was rapidly undermining life's yielding temple. She felt that the hour of her departure was at hand, and she longed for the hushed quietings of her own little room, where she might hold uninterrupted communion with her God, and be ready to hearken with joy to the trumpet of Azrael.—Yet had she a smile, and word of kindly greeting for all who approached her, and many who went to administer the consolations of the gospel, finding the Comforter there before them, returned with rather an envy for the patient sufferer than a pity for her early fate.

It was late one evening in the early part of Sept. that I was called upon hastily, to visit my dying friend. The night was indeed most beautiful. The rays of a cloudless moon were revelling amid the dark vines which hung in thick clusters above the window, distinguished by a faint light from within, as belonging to the sick apartment—and the low breeze stole, in scarce perceptible murmurs, through the half opened door, as if afraid to disturb the departing spirit. I paused at the threshhold, and my eye fell instinctively upon the almost inanimate form of my beloved friend. The lamp threw its softening rays full upon her features, and oh! if I had before considered her lovely, I now thought her doubly so, and I could hardly refrain from repeating aloud the words of a favorite writer,—

'And is this death? is death so fair
So beautiful a thing?'

Her dark hair was parted smoothly upon her alabaster forehead, and slightly shaded a cheek where the hectic flush still remained as if to mock the icy approach of death. Her thin attenuated hands were meekly crossed upon her bosom, and her mild blue eyes were lifted upwards with an expression of happy resignation which I never saw equalled, and which I shall never forget. It seemed as if the mysteries of the invisible world were unveiled to her view, and that her enraptured spirit were already basking in the day-beams of eternity. 'This is indeed none other than the gate of heaven,' whispered I. The invalid unclasped her hands and sighed out heavily, 'O why will she not come?' I felt the reproof and was at her side in an instant. 'Pardon my impatience,' she exclaimed, eagerly taking my hand, 'I feared you would not arrive in time, for I felt that my moments were indeed few—the flame of life burns but faintly in its socket, the silver cord is rapidly loosing, and I must depart. But you are here now, and I am glad. My heart craves sympathy. It burns to utter forth the things which are unseen, even the unsearchable riches of Christ; and to speak of his mercy and loving kindness to one who knows him even as I have known him. O how wonderful are the workings of his spirit! how mighty the manifestations of his love! He has poured out the balm of consolation, till even, pain has become pleasure, and turned the bitter channels of sorrow into fountains of living joy. He has written *victory* in undying characters above the waning sands of life, and transformed the King of terrors into an angel of light—but language is weak. Oh there are 'thoughts o'er-sweeping death,' feelings that mock the idle interpretation of words. Yet, can I not be silent, I will sing. My voice shall spend its last failing breath in praising 'Him who spake as never man spake,' who is alone worthy to receive glory and honor, and power.'

Jesus I have heard the warning
Of thy ministers of fate,
And with joy I hail the dawning
Of a blest immortal state.
Hushed is every fond ambition,
Buried each unholy thought,
Hope is changing to fruition,
Thou, thyself my soul has taught.

Few have been my days and dreary,
Much of sorrow have I known,
Take me Jesus, I am weary,
Bliss is found with thee alone.
Death hath lost his form of terror,
Thou the lonely vale dost cheer,
'Tis alone the creeds of error
That o'erwhelm the soul with fear.

Hark! the voice of inspiration
Now descendeth to my heart,
'Daughter, know thy full salvation,
Daughter, haste thee to depart;
He who calls thee hath redeemed thee
From the spoiler's cruel hand,
He it is who died to make thee
One of heaven's rejoicing band.

Daughter, know thy full salvation,
All thy kindred thou shalt meet,
Every tongue, and every nation,
Shall thy ransomed spirit greet.
All in earth, and all in heaven,
Shall be crowned with bliss above,
All their sins by Christ forgiven—
Daughter, has *he* not thy *love?*"

Oh! how vain were each endeavor,
Blessed Savior, to convey
By the power of language, ever,
What my grateful heart would say;
All who know thee must adore thee,
None can name thee but to praise,
Souls must melt like wax before thee,
When thy love its power displays.

The last words, though uttered with a sweet distinctness, had a faint and tremulous accent. The uplifted hands sunk gently upon her bosom, the flush of agitated joy disappeared from her cheek, her dark eyes closed, and—her spirit was in heaven. J. H. K.

Sheshequin, Pa.

DEATH AND SLEEP.

Fraternally, the angel of sleep and the angel of death wandered over the earth. It was evening. They reclined on a hill not far from the habitation of man. A melancholy stillness reigned, and the evening clock in the distant village was not heard. Silently, according to their custom, sat the two benevolent genii of humanity, in a sad embrace, and already night drew near. Then the angel of sleep arose from his mossy couch, and scattered with a gentle hand, the invisible seed of slumber. The evening wind wafted it to the silent dwelling of the wearied husbandman. Now sweet sleep embraced the inhabitants of the rural cottage, from the gray haired man who leans upon his staff to the infant in the cradle. The sick forgot their pain, the melancholy their sorrow, the poor their wants. Every eye was closed.—After his labor was accomplished, the benevolent angel of sleep again lay down with his serious brother. "When the dawn appears," said he, in a tone of cheerful innocence, "then man will praise me as his friend and benefactor! O, it is sweet to do good unseen and in secret! How happy are we, the invisible messengers of the good spirit! How lovely our noiseless occupation!" Thus spake the friendly angel of sleep. The angel of death regarded him with silent grief, and a tear, such as immortals weep, stood in his large dark eye.—"Alas!" said he, "that I cannot like you, rejoice in the gratitude of man. The earth calls me her enemy and the disturber of her joy!" "O my brother," replied the angel of sleep, will not the good, on awaking, discover in you their friend and benefactor, and gratefully bless you? Are we not brethren, and the messengers of one father?" Thus he spake. Then the eye of the angel of death brightened, and tenderly the genii embraced each other.—*Krummacher.*

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